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## THE OLD TESTAMENT PROPHET.

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The Hebrew word for prophet is *nabhi*' from *nabha*' to burst forth, bubble up like a fountain, kindred with *nabha*' to boil forth, gush out. This is the derivation given by Gesenius. It has been disputed whether the word is active or passive; whether it denotes one who bubbles forth the divine message or one who is made to bubble forth—one inspired. The weight of authority is now decidedly in favor of the active meaning. This, however, is a matter of small moment. Practically it must denote both, one moved upon, and one giving forth, a recipient and a revealer or proclaimer of the divine will; one to whom the *ne'um*, the secret confidential communication, of Jehovah was given and one who utters this forth. Abraham was the first called a prophet, Gen. xx. 7. "Restore this man to his wife," said the Lord to Abimelech, "for he is a prophet." Abraham was one to whom the Lord revealed his will. Gen. xviii. 17. "And the Lord said, Shall I hide from Abraham that thing which I do?" He received also the divine promises and must have communicated them to his household. The next use, however, of this term in the Old Testament settles more precisely its meaning and presents the active force of the word. In Exod. vii. 1, God says to Moses, "I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet." But in Exod. iv. 16 it had been said, "And he [Aaron] shall be thy spokesman unto the people, and it shall come to pass that he shall be to thee a mouth and thou shalt be to him as God." Hence a prophet is the mouth-piece of God, the speaker of God, "the organ through which the Invisible One speaks audibly to his people." And the word *nabhi*' is probably best to be connected directly with the Assyrian *nabû* "to speak, say, name, appoint," which appears in the name of the Assyrio-Babylonian god Nebo, the speaker or Mercury of the gods, who carried their messages to men. Moses was thus pre-eminently a prophet, Num. xii. 6 seq.; Deut. xvii. 15; Hos. xii. 13. Moses and Christ were the greatest of the prophets. In a strictly biblical and Old Testament sense is Christ called "Our Prophet."

But if the prophet is a revealer or speaker of the divine will, how does he differ from the other writers of Scripture? The prophet gave the divine will or message as something apart and distinct from his own thoughts. He differs thus from the sacred poet. "The poet gave utterance to the longings, aspirations, fears, doubts and anxieties of man's heart, whereas the prophet was commissioned to address himself directly to the people as conveying to them the message of *God*. One represented so to speak the human side of the truth, what man feels and is; the other, the divine, what God is and requires. One speaks from man to God, the other, from God to man." In like manner, also, does the prophet differ from the writer of the wisdom literature. That is divine truth, but it is truth obtained by a process of reflection and study. "And I applied my heart," says the writer of Ecclesiastes (i. 13), "to seek and search out by wisdom concerning all that is done under heaven." "I communed with my own heart" (i. 16). Within the same class come also the sacred historians, who received their information from

living witnesses and written documents or oral tradition, but to whom generally we cannot infer that aught of historical knowledge was revealed. Their method of procedure, judging from their frequent references to authorities, was not unlike that of Luke, who says, "It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus." (Luk. i. 3). The matter of these writers we regard inspired, but not revealed. The prophet, on the other hand, received truth by revelation. His natural faculties of reflection, reason, and imagination were doubtless not abated, nay rather were quickened, yet he was conscious of receiving information in some other way than through these. It was not the result of his own efforts, instruction or intention, not the product of his own thinking, but was a divine communication. A power outside and apart from himself gave it unto him; a power compelling him to speak. Hence the hand of the Lord was said to be upon him. Isa. viii. 11; Jer. xv. 17; Ezek. i. 3; iii. 14, 22; viii. 1. Hence his message is repeatedly called the word of the Lord, a "thus saith the Lord," as commences nearly every paragraph of the prophetic writings. The prophets distinguished themselves from the false prophets because the latter spoke a vision of their own heart, and not out of the mouth of the Lord (Jer. xxiii. 16). False prophets spoke according to their own wishes and desires, spoke to flatter and please their hearers. Not so did the true prophets. They spoke even against their own inclination (Jer. xx. 9). This distinct consciousness of uttering the word of God, is one of the strongest arguments for the truth of their claim to be the revealers of the divine will, just as one of the strongest arguments for the messiahship and divinity of Christ is his own consciousness and testimony of the same. As in the case of the greatest of the prophets, so also of his forerunners, they were either deceivers, or self-deceived, or, as they claimed to be, the mouth-pieces of God.

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## UNROLLING THE MUMMY OF RAMESES THE GREAT.

[From a translation (in *Sunday School Times* of Aug. 14, 1886) of Prof. Maspero's Official Report.]

The mummy (No. 5,233) [discovered in 1881 in the tomb of the priest-kings at Dayr-el-Bahari] first taken out from its glass case is that of Rameses II., Sesostris [the first Pharaoh of the oppression, according to the view of many eminent scholars], as testified by the official entries bearing date the sixth and sixteenth years of the reign of the high-priest Her-hor Se-Amen, and the high-priest Pinotem I., written in black ink upon the lid of the wooden mummy-case, and the further entry of the sixteenth year of the high-priest Pinotem I., written upon the outer winding-sheet of the mummy, over the region of the breast. The presence of this last inscription having been verified by His Highness the khedive, and by the illustrious personages there assembled, the first wrapping was removed, and there were successively discovered a band of stuff (*sic*) twenty centimetres in width rolled round the body; then a second winding-sheet, sewn up and kept in place by narrow bands placed at some distance apart; then two thicknesses of small bandages; and then a piece of fine linen reaching from the head to the feet. A figure representing the Goddess Nut, one metre in length, is drawn upon this piece of linen, in red and white, as prescribed by the ritual. The profile of the